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Geral, Dabacuri. They are also called Wãx-tíye baxsá, dances of Wãx-tí.

Poosé, properly speaking, means offering. Such feasts consist essentially of the offering of fish, beijú, or fruits (40)

40. The Holy Scripture says that Caim /Cain/ offered the Divinity the fruits of the earth, whereas Abel (and later the pastoral peoples, as well as the Jews) performed religious ceremonies with the offering of animals.

and of the communion of drink and tobacco, accompanied by religious dances and with the sound of the mysterious instrument, called Mîîf and sounded at the beginning of the feast.

Ordinarily the native does not know (41)

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41. One has the impression that they do not reveal some things to the young ones, more in contact with the civilized and who speak Portuguese, especially those who have studied in the schools of the Salesian Mission, out of fear that they will tell them to the civilized.

(this is what seems more probable to us), or he does not want to say, the reason for the feast or the meaning of it. They answer us that they do this because the ancients always did this. More than one, however, assured us that they do this in order that neither the fish nor the fruit would ever be scarce for them.

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The Wanana Tomás Paiva (42),

42. He is an intelligent, well-traveled, and quite bold native. He studied in the Salesian Mission of Iauareté, where he also learned the trade of carpenter and has already worked at various times for the civilized of Colombia and Venezuela.

son and possible successor of the tuxaua of Carurú-cachoeira, river Uaupés, on April 20, 1955, expressed himself in this way

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868 It can be affirmed without fear that the parents are interested in the material education of the children. It is the father's ambition that his son will be a competent fisherman, boatman, or hunter (59).

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59. Today many parents are already interested in something more, and they bring their children to the Mission in order for them to be made "whites." A parent, bringing a girl of about eight years old to the school, recommended to the Directress that she "educate her, teach her Portuguese, in order that later she might be able to marry /this footnote is continued on the next page in the original source/ a white." After he has spent some years in school, the child considers himself superior, and is regarded as such by the others. He has become "white."

For this reason he will not deny him his advice and his experience.

/437/ 7) Puberty initiation.

881 By puberty initiation or "rite of passage" is understood the official entrance of the individual, who has reached puberty, into the social life of the tribe, coming to take responsibility for his actions. For this he will also receive the necessary instruction on the "customary law" of the group to which he belongs, the obligations and rights of the individuals. And also, only for the boys, the explanation of certain customs and the legends which constitute the historical and cultural patrimony of the group.

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Both those of the male sex and those of the female sex must be subjected to the "puberty initiation rite" (60).

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60. The Missionaries, with patient and prudent action, have managed to alter the native customs, although slowly, with the adoption of Christian

/438 cont./

881 562 are flogged on the back with reeds four times by the Komũá, keeping their arms crossed on the chest, and they can not cry (64).

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64. We were told of a young man who could not stand the blows and, feeling humiliated and scorned by those of the tribe, had to leave and place himself at the service of the whites in S. Gabriel.

Some child may hide in order to dry his tears, said an informant.

Handfuls of pepper are put in their mouths, and they are ordered to chew them. When there are several, they are arranged in a line, and with a stick they dig a hole, into which they are later going to spit. Not hitting the hole will be a reason for punishment. At dawn they take a bath in the river; upon returning, they drink a little Kaxpí. *[192]

They are obligated for the great fast, be'tisé, and their obligatory food is the larvae of the wasps.

562 • 869 881 They spend whole hours sitting on the ground, listening to the pajés narrating the traditions, telling the legends, teaching the obligations as members of the tribe, husbands, and fathers, giving advice, fixing the relations with the neighboring tribes. These instructions are intermingled with caxiri and with the apprenticeship in the fabrication of the baskets, fishing nets, and other tasks of the men.

[534] [778] While narrating the stories of the Mĩrĩã, they place one of the mysterious instruments beside each boy, so that he can observe it well (65).

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65. The instrument is an essential element for the male initiation. Besides the positive information obtained, it says the very name of the rite: "Na porá-ré mĩrĩã-mẽra a'mo-yẽrá," as the natives express themselves, that is, initiation of the sons with the mĩrĩã. This is also the opinion of Koch G. (Z. I. 229).

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/435 cont./ It has not been reported that these Indians might have the instrument "berra-boi" (bull-roarer).

They must show proof of benefit from these instructions; otherwise they are beaten by the Komũã. This course, although short, is nevertheless intensive and exerts a great influence on the young men. /439/ Fear of the pajé grows in them (66),

66. One of the informants strongly insisted on this great fear of the pajé, because, although he does not beat them directly, he would order that the elders, the Komũã, do it.

they realize that they have ceased to be children, become serious, grave, showing a certain pride in their behavior, because now they are perfect citizens and able to form a family.

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The end of this course is the incest with their own mother, in the presence of the father and the pajé or Komũ, so testified natives of several tribes. This rite marks the start of the public sexual life, because up to this time they can only practice it secretly.

b) Course of female initiation -- Mõ-yõãsé (67).

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67. It has been reported that it is also practiced, and with special solemnity, among the Caboclo descendants of the Coianá Indians in the interior of the forest about three kilometers from S. Joaquim do Coané (mouth of the Uaupés). We heard the description that follows directly from persons who went through the rite, two of them immediately after the initiation, being able not only to photograph one of them with her hair cut off, but even, through the offer of a dress, obtaining the hair. Since the informants belonged to ten different tribes (Tukano, Pirá-tapuya, Taryaná, Kumãdene, Karapanã, Tuyuka, Desana, Wanana,

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/78 cont./
work rapidly -- to return home at once" (78).

78. These recommendations against the piraboto, the great snake, and the peculiar interdiction against eating paraíba fish are indications of a penetration of the Tupi legends in the Uaupesina civilization. As proof and for a better understanding of these recommendations, some legends should be recalled, especially those of Tincuam and those of the Jurupari of the Baré versions, the Taryana of Izi ("Lendas do Uaupés" of the author).

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Nevertheless, he will not tell her anything about the origin of the tribe. After having blown over her with the smoke of his cigar, pronouncing at the same time a long and unintelligible exorcism, the copulation takes place (80).

80. Among the Tukano, according to what the pajé Marco of S. Luzia, river Papuri, revealed, the purpose of the copulation is to place in position the nihĩ-koró, which is inverted. But ordinarily, in similar rites, it has the symbolism of a union of forces and properties preserving the /this footnote is continued on the next page in the original source/ evils that the rite is aimed at conuring away. Perhaps because of that, both the pajé, or Komũ, and the young man practice copulation on this occasion not only with the girl, but also with her mother and her paxkoá, as the several informants of the Uaupes stated.